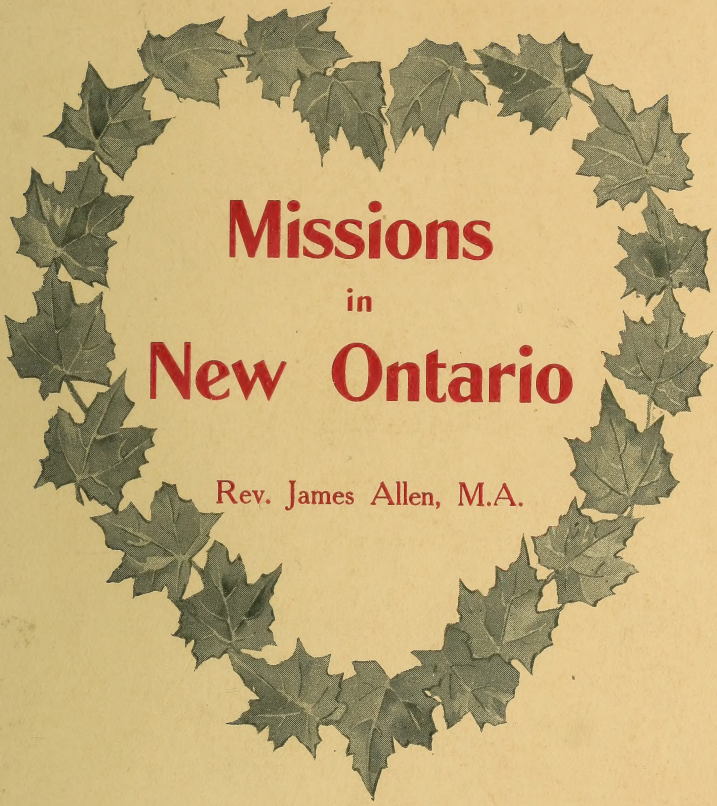
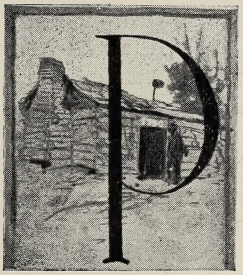


Missions
in
New Ontario

Rev. James Allen, M.A.

Missions in New Ontario



IONEER Missions were established by the Wesleyan Methodist Church among the miners of Algoma more than fifty years ago. This was the beginning of our work in New Ontario. Although these missions made apparently little progress for twenty-five years, they gave us John Semmens. More than forty years ago the late Dr. Stinson, who was President of the Wesleyan Conference, described a mission in Ireland, which the Board was often on the point of abandoning. But he said this barren field became one of the most fruitful, for William Arthur was converted there; so, in the early barren years of Algoma, John Semmens was converted. He was one of our most faithful and self-denying missionaries, first among the Indians of the far North and later among the settlers on the prairies in the pioneer days.

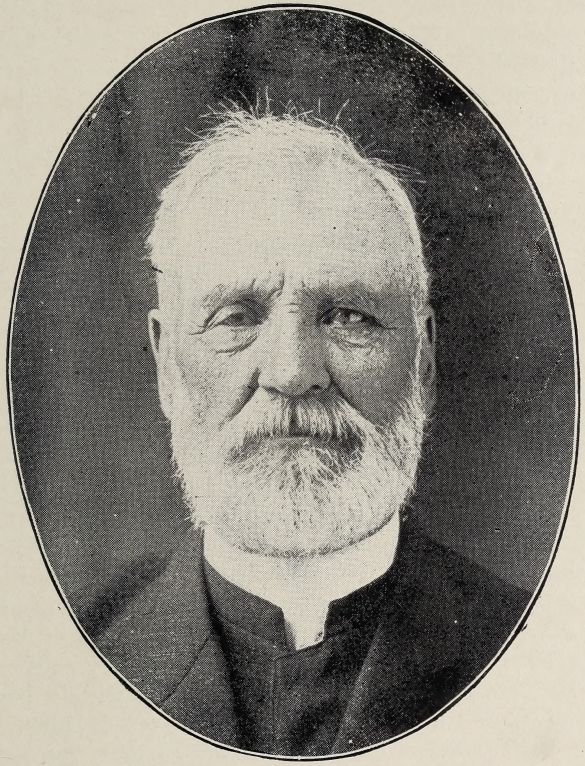
In 1870 these missions received a fresh impulse. In that year, Mr. John N. Lake, a supernumerary minister and a member of the General Board, established missions on Manitoulin Island and the North Shore.

These have been steadily developed under the fostering care of the Toronto Conference, and now constitute the flourishing district of Sault Ste. Marie.

Rev. Silas Huntington.

The rest of our work in New Ontario was planted by the Montreal Conference. In 1882, the late Silas Huntington was sent to that part of Ontario which was opened by the building of the Canadian Pacific Railway. He established missions from Mattawa to Schreiber, and organized the Nipissing and Sudbury districts. Seven years ago these districts were transferred from the Montreal to the Toronto Conference and Mr. Huntington with them. During the last three years he rendered effective service on one of our hardest fields where by his own choice he was stationed. At the last Conference he was sent, still at his own request, to a very difficult post. He entered upon his work with the ardor of a probationer, although he was in the 56th year of his ministry. He was allowed but a few weeks for careful planning and earnest effort when he received sudden and unexpected promotion. After one week's illness from typhoid fever, death unlocked the gate of endless life and gave him rest.

Silas Huntington was a man of broad views, generous purposes and lofty ideals. His voice was often heard in the Conference on missionary questions and always with an inspiring note. His presence, his



REV. SILAS HUNTINGTON.

counsel and his sympathy brought benediction. He loved the Methodist Church and was loyal to it, but he was not governed by denominational, nor sectarian, nor selfish motives. He sought for the best, he strove for the best, he was not satisfied with the second best. He was faithful, fearless and gentle. Selfishness was as foreign to the man as cowardice or insincerity. There were none so destitute or humble that he would pass them by; none so wayward that he would hesitate to befriend them. Fearlessness, faithfulness, wisdom in counsel, ready sympathy, the priceless experience of a long life consecrated to high ideals—all this was his and being his was ours, and he was this because he had learned the deep meaning of our Saviour's words and example, "So after he had washed their feet and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Right to the last Silas Huntington was ready to spend and be spent for others. He was willing to wash the feet of the disciples. On the border of Alaska I once watched the sky from sunset until dawn, and the twilight had scarcely faded into the darkness of the night when a halo of promise in the east proclaimed the resurrection of another morning and the brightness of another

day. So was it with this pioneer preacher. The sunset of life for him was the dawn of a blessed eternity. Such a death is not to be lamented, even by those who knew and personally loved him. For all men it is appointed once to die. To him more than the full measure of a man's life was granted. He was permitted to approach its extreme verge. And in laying the foundations of the Methodist Church in a new country, he was permitted a course and a task that the greatest might envy. What more could we ask or desire than that he should have leave to depart, having finished the work that was given him to do.

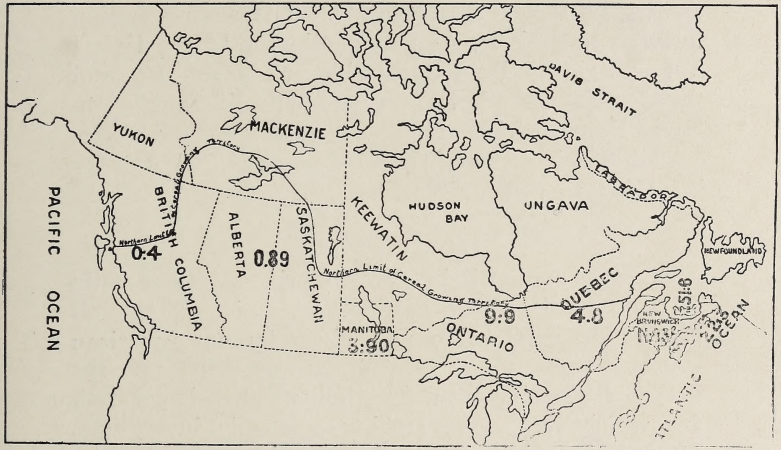
But with the death of this man I feel that we have reached the close of one generation and the beginning of another. We have reached one of those ridges that part the past from the future, a height of land from which the streams must henceforward flow in another direction, taking their rise from another range. On such an eminence we now stand. Without the tried and the trusted leaders of the past, we must move forward, but this grand old man that we have buried, and the grand old men that still remain, emphasize the impassioned words, "Stand fast in the faith, quit you like men, be strong." Stand fast in the faith that God so loved this world that He gave His only begotten Son to die for it, and stand fast in the faith that God so loved His Son that He has given Him this world. The first promise has been accomplished. Basing our faith upon the character and promise of

God, we know that the second promise shall also be accomplished, and this earth, rolling in misery and pain, shall yet take up the glad song, " Sing, O ye heavens, for the Lord has done it; shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." It is, I believe, among the highest pleasures that come to the aged, to know that younger and stronger spirits shall take up the lamp of life, as it falls from their hands, as in the old lamp-bearing race of Greece, and carry it forward. The lamp has fallen from these leaders' hands; let us carry it with swifter and steadier steps to the goal.

Our Material Expansion and Missions.

Three years ago our missionary work made a decided advance. Some Toronto laymen who had a clear view of the probable material expansion of the country, and who felt a deep interest in its moral and spiritual welfare, called an informal meeting for the discussion of these subjects. This meeting, which was held in a private house, sent a petition to the ensuing General Conference, asking for greater activity in our missionary work, especially in the domestic field. The Conference responded by inaugurating a special Emergency Fund of $50,000, and by authorizing the appointment of four local missionary superintendents, one for British Columbia, two for Manitoba and the North-

West, and one for New Ontario. Although appointed Superintendent of Missions in 1902, I did not enter upon the active duties of the office until July of 1903; therefore what I have to present will cover two years' observation and work.



HOW OUR POPULATION IS DISTRIBUTED THROUGHOUT THE DOMINION.

Figures show the number of persons to the square mile.

The territory originally assigned to me included the Algoma, Sudbury and Nipissing districts. At a subsequent meeting of the Board, it was enlarged by adding the districts of Bracebridge and Parry Sound. The field extends from Pembroke to Port Arthur, a

distance of nearly eight hundred miles. The southern boundary is Bracebridge, the northern limit James Bay.

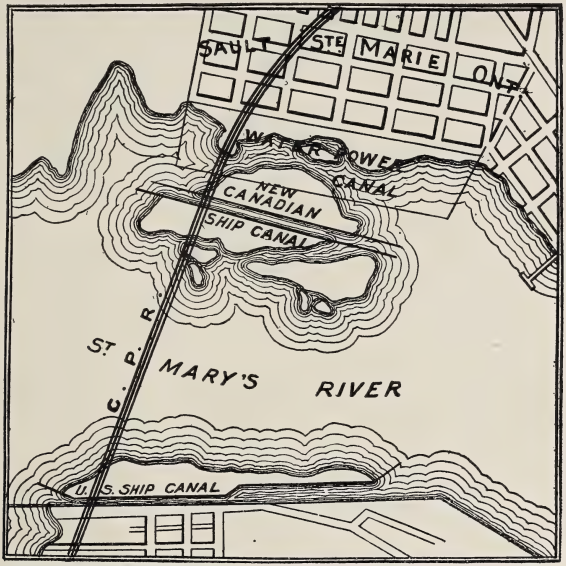
As now constituted, the missions are naturally divided into two sections. The first section comprises the missions lying on the Canadian Pacific and Temiskaming and Northern Railway. The second section includes the missions on and adjacent to the Grand Trunk Railway from Bracebridge to North Bay, and the Canada Atlantic Railway from Scotia Junction to Parry Sound. These sections display a marked difference in the character of the missions and of the country in which they are situated.

New Ontario.

The first section is in New Ontario. Until recently very little was known of this vast region. The first impulse to exploration was given by our American cousins. About ten years ago some men from the United States, having a few millions at their disposal, for which they were seeking profitable investment, came to the point where Lake Superior finds an outlet in the rapids of St. Mary's River. These men believed that in industrial affairs the first source of the employment of labor and of capital is raw material, in some form, and that the second is the force requisite to transform this raw material into a condition sufficiently finished for its use by mankind.

With Lake Superior for a mill pond, and a fall of

twenty feet, they saw the opportunity for advantageous and economical hydraulic development. Here was the power. They then employed a large force of



PLAN SHOWING THE LOCATION OF THE SHIP AND WATER-POWER CANALS.

"With Lake Superior for a mill pond."

experts in geology, chemistry, mining, woodcraft and agriculture to look for the local raw material, and from the reports of these explorers and prospectors

they were convinced that in crude material wealth New Ontario is one of the richest districts in the world.

In the year 1900 the Ontario Government sent out ten thoroughly equipped exploration survey parties, and the published reports of their explorations show that Northern Ontario is the Dominion in miniature, that is to say, whatever resources are found in the whole Dominion, you are likely to find duplicated there. North of the height of land is a great clay belt of nearly sixteen million acres, which is said to be of the same general character as the country at the head of Lake Temiskaming. I have not yet been north of the height of land, but I have been in the Temiskaming region and have found there settlers from every part of Southern Ontario. The universal testimony of these settlers is that the land is, for farming purposes, equal to the best in the south. The climate of this great unbroken stretch of good land is milder than that of Manitoba. There are large forest areas of incalculable value. It is estimated that the fertile belt alone contains two hundred and eighty-eight million cords of pulp wood. Ontario's sea-coast extends from the Albany River to the eastern boundary of the province. It is said, with every probability of truth, that the Hudson Bay fisheries will prove equal to the best in the world. The supplies for these fisheries must come from this province and their products must be distributed to the markets of the world through Ontario.

WEST END APPROACH, SHIP CANAL, SAULT STE. MARIE,
BEFORE COMPLETION.

The country is rich in gold, silver, iron, copper, cobalt, and it has the world's supply of nickel, but, on account of the lack of coal, its extensive and valuable ore deposits cannot, under present conditions, be fully developed. At present, either the ore must be transported to a blast furnace erected near an abundant coal supply, or coke must be brought to blast furnaces erected in the vicinity of the ore deposits. In either case the cost of transportation renders such a course uneconomic. It is, however, considered by metallurgists that the electro-thermic process recently discovered is destined to take the place of coal in the smelting of ores and the manufacture of steel.

In the year 1903 the Dominion Government sent a commission to Europe to investigate this process, under the direction of Dr. Haanel, the Dominion Superintendent of Mines. Dr. Haanel's valuable report shows that in making the higher grades of steel the electric process can compete with the present method of manufacture, and that where cheap water power is available it is probable that the extraction of metals from ores by electricity will prove a commercial success.

The Dominion Government has erected an experimental plant at Sault Ste. Marie to demonstrate the utility and economic value of the electric furnace as applied to the smelting of Canadian ores.

Different classes of Canadian ores will be treated and each class of ore reported upon separately. It

is intended to erect an additional furnace which will serve as a pattern for the furnaces to be used commercially. If our magnificent and abundant water power can be made to take the place of coal, and there is every probability of it, Canadian industries will be greatly stimulated.

The Trade and Navigation Reports for the year 1903-4, show that we imported in that year iron in the crude and manufactured state to the value of forty-three million, one hundred and eleven thousand, five hundred and ninety-nine dollars. The present demand for iron and steel for home consumption will be greatly increased in the near future by the influx of settlers requiring tools and machinery, the building of new railroads, the displacement of wood by steel in modern architecture and the enlargement of established and the inaugurating of new industries.

If smelting by electricity prove an economic process, we shall not only supply our own demand, but, in time, we shall have an export trade, and Canada, especially New Ontario, will take her place as one of the chief industrial nations of the world.

In any event, New Ontario will at no distant day be dotted with mining and manufacturing villages and towns. A large population will be engaged in lumbering and fishing industries. A region of country larger than the states of Massachusetts, Connecticut, New Jersey, Rhode Island and Delaware combined will be settled by a prosperous farming community,

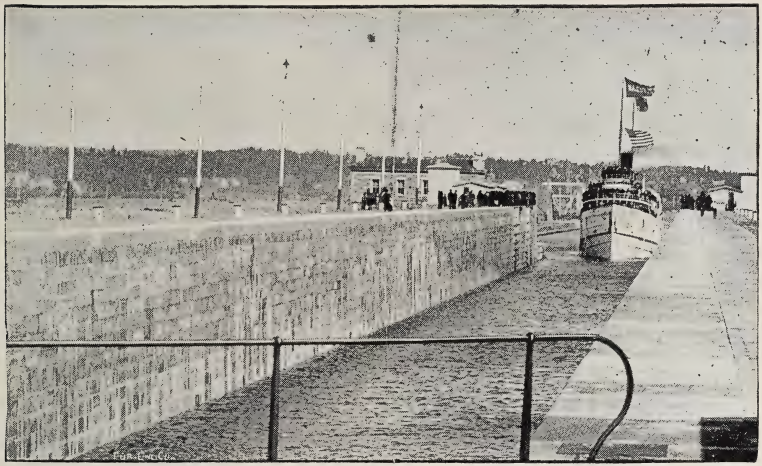
and for all these people there will be easy access to good markets.

The water ways now supply the means of easy communication within the country. The construction of waggon roads and railroads will be comparatively easy, as north of the height of land the whole country is a vast, level plateau, sloping toward James Bay. Hudson Bay will give a short route to Europe during a limited portion of the year. At no distant day the country will be traversed by three transcontinental lines of railway, and these will be connected with James Bay and with our Northern Lakes by a network of intersecting lines, several of which are now under construction, so that there will be easy access to the best markets of the world.

Canada and the United States.

As the population of the Dominion increases, New Ontario, with its mines, forest, fisheries, and rich unoccupied lands will attract its share of capitalists and settlers. We are often told that Canada is one hundred years behind the United States. This is true as to numbers. We have now about the same population that the United States had one hundred years ago. The boy of ten never overtakes his big, thirty-year-old brother in age. The elder always maintains the melancholy advantage of years, but he may soon overtake him and surpass him even in muscular and in intellectual strength. The way to compare the two is to put the

boy of ten, not beside the man of thirty as he is, but as he was when he was a boy of ten, and from their comparative progress, up to that point you may judge of what this boy of ten will be when he, too, becomes a man of thirty. Canada should not be compared with



STEAMER ENTERING THE LOCK, SAULT STE. MARIE, ONTARIO.
"The Water-way to the West."

the United States of to-day, but with the United States of one hundred years ago, and by their comparative progress from that point you may judge of what Canada will be one hundred years from to-day. Let us then

go back to that period in United States history in the last century which corresponds to Canadian history to-day. The sixty-five thousand French who were in this country at the time of the conquest, together with the United Empire Loyalists who came to Canada after the Revolutionary War, had increased to two hundred and thirty thousand at the commencement of the 19th century. The people of the United States then numbered about five and a quarter millions. After the lapse of one hundred years, we have five and one-half millions, while our neighbors number seventy-five millions, that is to say, while the people of the United States have increased 14½ times, we have increased 22½ times our original numbers. During the 19th century all the conditions were favorable to the United States and adverse to Canada. We had little; they had much help from immigration. Of their seventy-five millions, fifteen to twenty millions are foreign born, or are the children of foreign born parents, and we have helped to swell their numbers. More than one million Canadians are to-day living under the Stars and Stripes. And yet under conditions so unfavorable, our increase was one and one-half times greater than the increase of the United States during the same period. The tide has now turned. In 1905 six times as many immigrants came into Canada from the United States alone as came into the United States from all sources in the corresponding year of the last century. During 1905 twice as many immigrants came into Canada from

all sources as came into the United States from all sources during the first ten years of the 19th century. Where one man sought a home in the United States one hundred years ago, twenty people are to-day seeking homes upon Canadian soil. Is it extravagant to suppose that the progress of Canada will be as great during the twentieth century as that of the United States during the 19th century? Is it extravagant to suppose that the end of this century will see from seventy-five millions to one hundred millions of people on Canadian soil?

Canada and the British Empire.

In that event what will be the probable relation of the Dominion of Canada to the British Empire? Lord Rosebery, whose words are worthy of attention, as he has been Prime Minister of England, and may be Prime Minister again, said in his address, as Lord Rector of Glasgow University, "Had the Elder Pitt remained in the House of Commons when he became Prime Minister, he would have doubtless compelled Geo. III. to listen to reason, have introduced American representation into Parliament and preserved the thirteen colonies to England. The new blood of America would have burst the old vessels of the Constitution, and provided a self-adjusting system of representation. There would have been no war of separation; no War of 1812; and finally when the Americans be-

came the majority, the Empire would, perhaps, have moved solemnly across the Atlantic, leaving the British Islands, the historic shrine, the European outpost of Anglo-Saxon power."

What Lord Rosebery thought the United States might have been, had there been no war of separation, Canada will yet be. We have the physical basis for it. No other part of the British Empire has the possibilities of this Dominion. We are under a sky and upon a soil as favorable as any in the world. This country contains as many acres through which the plough can be profitably passed as the whole of Europe possesses, therefore it can sustain as large a population as is now found in Europe. This Dominion has the physical basis for one of the greatest continuous empires ever established by man.

The expansion of the British Empire is not yet complete. I do not wish to be understood as advocating a policy of expansion. I simply state the fact that from present indications, before the close of this century, the British flag will fly over one-third of the earth's surface and her rule extend over one-third of its inhabitants. The majority of the ruling race will be in this Dominion, and therefore it is probable that before the close of the century upon the threshold of which we now stand, the chief responsibility for the governing of the Empire will be transferred from the British Islands to this Dominion.

To think for these millions, to plan for them, to educate them, to Christianize them, to lift the degraded among them from savagery to manhood, from despair into peace; to govern them, directly or indirectly, until, as speedily as may be, they are brought to the

SAULT STE. MARIE RAPIDS, ST. MARY'S RIVER—FISHING.

point of self-government; this is our probable destiny—a destiny the greatest ever yet set before a nation to be accepted or refused. Are we equal to the task? The chief hindrances come through love of wealth and trust in it, from vulgar faith in multitude and in magnitude instead of faith in nobleness.

Therefore the conviction should be wrought into every fibre of our being that the mere increase of numbers is wholly immaterial compared with that of character; that our broad acres, our vast material wealth, our free political constitution, our possibilities of intellectual development, are only weapons to be wielded for good or evil, according to the characters of those who possess them; also that the millions who will yet inhabit this land will be in character very largely what we make them.

Christians Few—Why?

At present the proportion of professing Christians to the entire population is much smaller in Northern than in Southern Ontario. One Sunday evening I preached to a congregation of sixty or seventy people. The majority were young; the rest were on the sunny side of middle life. Their deportment became the day and the sanctuary. They listened as for their lives to the Gospel message. In the concentration of their attention scarcely an eyelid seemed to quiver. Every member of the Methodist Church in the neighborhood was present and remained after the congregation was dismissed, in obedience to our Saviour's command, "This do ye in remembrance of me." There were three persons. I was told that there were three members of the Presbyterian Church in the settlement, and that these six people were the only professing Christians in a large and comparatively well-

settled tract. This is an extreme case and it would not be fair to judge of the whole north by this community; still the fact remains that, compared with Southern Ontario, the proportion of professing Christians to the entire population is small. The main reason for this condition is the lack of men called of God to preach. When we know that the only religious service given to this neighborhood during the whole year by a Methodist minister or probationer was the solitary Sunday evening service given by me, the wonder is, not that we have only three members, but that we have any.

The Urgent Need of Men "Called of God to Preach."

These people are neglected because we have no man to send among them. During the year 1903-4 six additional men were required to do our work effectively. During 1904-5 seven missions were abandoned on the Algoma, Sudbury and Nipissing districts, on account of the lack of men. I speak now not of new fields, but of work already organized. Fifteen men, in addition to those now in sight, are needed for the coming year. "Pray ye, therefore, the Lord of the Harvest, that He will send forth laborers into His harvest."

Special Evangelistic Services Necessary.

Another reason for this condition is the great intervals of time between the religious services. In the

north, as in the pioneer days of Southern Ontario, there are many little congregations that have service but once in two weeks, often but once a month. The best people need "line upon line, precept upon precept," and when such intervals of time elapse between the services, it is very difficult to make an impression and almost impossible to follow up the impression when made, until emotion translates itself into character and is woven into life. Our fathers met and overcame the same difficulties by holding what they aptly called protracted meetings. We must do the same. We must concentrate attention upon a neighborhood in evangelistic services. We must stay with the people, follow them day after day, week after week, for several weeks, if need be, until they are brought to a decision. Is this the best method? may be asked. A feast and a famine, three services a day for three weeks and then only one service in two weeks. No, I do not think this is the best method; grave dangers arise from it. The ideal method is found where a minister can devote his whole time to one congregation, where the parents know their duty and perform it, where the home, the class-meeting, the prayer-meeting, the Epworth League, the Sunday School, the Bible class, and the pulpit are all working together, but this is a meeting protracted throughout the whole year. This means instead of one service in two weeks, from ten to twenty services every week.

In the sparsely settled parts of the country these cannot be had, therefore we must concentrate occasionally upon such neighborhoods in evangelistic work.

Pioneer Workers in New Ontario—the Services of College Students.

It is important to remember that this special work cannot be done by the men on the ground without outside aid. I know young men who, to do their work effectively, must drive from one hundred to one hundred and fifty miles every week. There are others who have to walk from twenty to sixty miles a week. As a rule, I take the entire work of the Sunday when visiting a mission, but there have been exceptions. One Sunday I drove forty-five miles, preached three times and administered the sacrament twice. Another Sunday I drove fifty-one miles and preached three times. Another Sunday I drove forty-eight miles and preached three times. Another Sunday I walked eleven miles, paddled four miles and preached once, but that was not a full day's work. I have hesitated, when required to walk from twenty to forty miles, and that not over a good road, but over a blazed trail. These are extreme cases. The average distance ranges from twenty-five to forty-five miles. I mention these cases that you may see that the work of the average missionary, especially since the supply of preachers have failed to equal the demand, is laid out on such a plan as to tax the entire strength and

energy of the missionary and leaves him no time for special work. Also most of the men are inexperienced. Of the forty-two men who are stationed on missions on the four northern districts, eighteen men are members of Conference and ten are probationers, and fourteen have no ministerial standing, but are employed by the Chairman. These young men have the blessed feeling of conscious pardon. They know Jesus Christ as a personal Saviour, and can introduce others to Him. But on account of their youth and lack of training, they are limited in experience and attainments and should not be expected to preach to the same congregation every day for several weeks in succession. To meet this pressing need the Conference students should be employed as evangelists through the vacation. They may be inexperienced and less effective than men who have devoted their lives to evangelistic work, yet considering the remote as well as the immediate results, great benefit would spring from their employment. They are our own men, trained in our own institutions, therefore we may presume that they will not preach erroneous doctrine; they will submit to direction and are more likely to work harmoniously with the minister—for the stationed man must be supreme in his field—than the evangelist who is not under immediate control. Evangelistic power is on the wane amongst us, but it will be revived by this practical training of our probationers, and the church will derive benefit

during the whole of their subsequent ministry. Also the spiritual life of the colleges would be greatly quickened by the return of these young men to their classes after spending their vacation in the earnest and practical prosecution of their life work. When we have been able to secure Conference students as evangelists they have rendered effective service. I cannot speak too highly of the work done by the Moorhouse Brothers, in 1902, and the service rendered by Wilfred E. Galloway, on Manitoulin Island during the last vacation. These young men were devoted to their calling and worked with consecrated and tireless energy, visiting and pleading with every one in the neighborhood of their meetings. By God's blessing upon their work, the class-meeting was re-established, family altars, that had been broken down, were restored, the church was quickened and many sinners were brought to Christ.

As yet, we have only succeeded in employing an occasional student in this work. The hindrance is a financial one. These young men have to pay their living and college expenses, purchase an outfit, pay railway expenses to the mission on which they are stationed and they are required, by our discipline, to enter the ministry without embarrassing debt. To ensure their future usefulness in our work, this requirement should be rigidly enforced. To do all this, they must earn considerable during the summer months, and men who would infinitely prefer spend-

ing their vacation in their life's work rather than engage in secular business, are compelled to refuse because we do not offer sufficient remuneration.

An Ideal Holiday.

I have tried to supply, to some extent, the pressing need by urging our prominent ministers to spend their holidays in New Ontario in evangelistic services. I propose to place them where they will have clean, wholesome food and a good, comfortable home, where they could spend their days in the use of rod, paddle and gun, without expense, on the condition of preaching every evening and three times on Sunday. The probationer in charge could do the pastoral work, and I am sure that preaching every evening to one of our little congregations would not seriously interfere with the rest and recreation that our ministers are supposed to have during their holidays. If our prominent ministers would accept this proposal, our missions would derive unspeakable benefit. A month's association with such men would give our young probationers a good start in a liberal education and in wise and sane methods of work and administration. The congregations who seldom hear any one of larger experience than a probationer in his first or second year would be enlightened and inspired. A cause might be established in a month that in ordinary circumstances would take a year to struggle to its feet, and our chief ministers, by coming

into personal contact with our missions, would have accurate and vivid ideas concerning the needs of our work on the frontier.

A beginning has been made by the Rev. H. T. Lewis, of Cobourg, and Rev. Mr. Clare, of Millbrook, who spent the month of August on the New Liskeard

Camping and Canoeing.
PART OF A SIXTY-FOOT FALLS ON RIVER WAHNAPITACPINGUE.
Enjoying a holiday day-dream.

district. Their work was confined mainly to Latchford, which is a station on the Temiskaming and Northern Railway. No regular religious services were held in the place before the arrival of these men. They preached every night in the waiting-room of the rail-

way station, and their work resulted in the organization of a church of nine members, a Quarterly Official Board and a Sunday School. The newly-formed Quarterly Board sent a representative to the District Meeting, who presented a request for a minister accompanied by a subscription list pledging $176 for his support.

Parry Sound and Bracebridge Districts.

The missions which are included in the Bracebridge and Parry Sound districts are less favorably situated than those in New Ontario. The country is well wooded and filled with game. It is dotted with lovely and picturesque lakes which teem with fish, but it is too rough and rocky for ordinary farming operations and should not have been settled by a farming community. The Highlands of Ontario are no more disposed to respond with fattened steer or household bread to the farmers' call than were the savage hills of Roderick Dhu's clan. After trying for years to wrest a living from the rocks, many farmers have abandoned both the struggle and the province. The country is dotted with dismantled houses and deserted clearings. I know one farm of one hundred and seventy-five acres with a good log house, a stable, a well, a clearing of thirty acres, and the balance magnificent hard-wood forest, which was sold to a hunt club for one hundred dollars. The owner of this farm was fortunate, as in many instances a purchaser can-

not be found at any price. The most energetic men have gone to the North-West. Those who remain make a precarious living by hunting, by working in

PARRY SOUND DISTRICT.
"Too rough and rocky for farming."

the logging camps and by acting as guides to tourists, fishermen and hunters. Tilling the ground is only one of many occupations. The people remaining on

these districts will never be self-supporting, but much may be done to lessen the expense to the Missionary Society. By wise consolidation of appointments the same community may be served equally well by fewer men, and by systematic giving, such as was practised in Wesley's day by the poorest of the people in the penny a week and shilling a quarter, the contributions for the support of the missionary would be largely increased by the people to whom he ministers. It is very difficult for the stationed minister to deal directly and strongly with this question. He is usually a young man of limited experience and perhaps has no standing as a minister, but is preaching under the direction of the chairman. While the General Conference fixes a minimum salary, it is wholly within the power of the Quarterly Boards to determine the amount to be paid, and if a minister interferes in any way directly or indirectly with the views of the Board respecting his salary, prejudice is aroused. The Quarterly Boards of the poorest missions are even more sensitive on this point than the officials on our wealthiest circuits. Ours is, of all methods of ministerial support, the noblest for noble people, but it is the meanest when taken advantage of by selfish and mean people. As a rule our ministers prefer to suffer injustice in silence rather than enter a protest that might involve a lack of self-respect and would certainly arouse prejudice which might interfere with their usefulness. It frequently happens,

therefore, that a Quarterly Board that would not undertake a tea-meeting or the building of a shed or the repair of a church building or the reduction of a church or parsonage debt without expecting the preacher to advise, to plan, and to lead the movement energetically, resents any action on his part which looks like leading them to self-support. At many appointments the only systematic effort to attain to self-support is comprised in the plate collection and the circulation of a subscription list at the end of the year; in some instances the plate collection is the only effort made. The Missionary Board has tried to deal with this condition by decreasing the grant to the mission that is not doing its duty. This is not effective, as the minister only is reached. His salary is lessened, but the people with whom we have to deal bear that with fortitude. What is needed is clear, fearless, loving instruction and easily fulfilled, rigidly enforced conditions.

An Important Resolution Regarding Home Missions.

The Toronto Conference of 1904 made a beginning by adopting the following resolution: "Whereas aid from the funds of the Missionary Society granted to congregations that do not contribute to the utmost extent of their ability for the support of the ministers stationed among them is a misapplication of money committed to us in sacred trust, and a hindrance to the healthy development of Christian character among

people receiving such aid, and whereas the absence of systematic and constant effort by any congregation to contribute funds for the support of its own minister may be regarded as a failure of duty in this respect, it is the judgment of this Conference:

First, that the Quarterly Official Board of Missions should adopt an envelope system and be responsible for its efficient working on every appointment under the jurisdiction of the Board.

Second, that a thorough canvass should be made twice each year among the members and adherents of the mission to obtain subscriptions to the envelope fund.

Third, that the lists of subscribers and the amounts subscribed be returned to the May District Meeting and to the Financial District Meeting and be reported by the District Meeting to the Annual Conference and to the General Board of Missions."

The Co-operation of the Quarterly Boards in Developing Self-support.

A letter which set forth clearly the duty of the people and their relation to missions and to the General Board was sent, with the resolution, to the Quarterly Board of each mission. Excellent results have already followed. In many instances the envelope system was adopted and systematic canvass made for subscriptions. At the following May District Meetings the missions were passed in review and those

Camping and Canoeing.

"THE NOTCH," MONTREAL RIVER -- A BEAUTY SPOT IN THE NORTH.

which refused to fall into line were officially communicated with through the District Secretary, who intimated that the District Meeting would hesitate to recommend to the General Board the request for aid made by missions that declined to act upon the resolution adopted by the Toronto Conference. The result has been very satisfactory. Ten missions have become self-supporting during the last two years, and in one instance, that of Bruce Mines, a grant of $120 was returned to the Society. With the resolution to be self-sustaining, new life has come to this people. A $6,000 church is in course of erection. $4,000 is already in hand and it is probable that the church, when dedicated, will be without debt.

New Missions Organized—How the Plan Worked.

The sum of the last grants made to the ten missions that have become self-sustaining is $2,079. The remaining missions have increased their contributions by $893. By re-arrangement of the missions on the Parry Sound and North Bay districts, two men were set at liberty to be employed elsewhere. The work is equally well done and a saving of $939 is effected. If our work were confined to the limits of two years ago, it would cost the Society $3,911 less to carry it on. But there has been expansion. Ten new missions and a new missionary district have been organized, and five missions that were abandoned last year, on account of lack of men, are now supplied. The change on

the Bracebridge District is especially noteworthy. It has appeared almost impossible in the past to inspire missions of the class found on this district with the determination to become self-supporting. But, with one exception, every mission has advanced in liberality and three of them have reached the self-sustaining

The Forward Movement for Missions.

THE SUMMER SCHOOL FOR THE STUDY OF THE BIBLE AND MISSIONS AT SAULT STE. MARIE, 1905.

point. This change is due to the efficient co-operation of the Chairman, the Secretaries, and every minister on the district with the Superintendent of Missions, in giving effect to the business methods suggested by the resolution of the Toronto Conference. Similar

methods will produce similar results in the missions that for years have been perfectly satisfied with a dependent condition. Pressure, patient and mild, but steady and inexorable as a law of nature, should be brought to bear upon such missions. When they absolutely refuse to yield there should be perfect harmony of action between the General Board and the Stationing Committee, and the grant and the minister should be withdrawn at the same time.

The Missionary Vision Needed.

This line of action, while effective, is only partial. These missions should be approached from another side and educated as to the need of the world. What is really needed is a broader outlook. Our poorest missions should be led to enter into God's thought and to sympathize with His government. When they have a strong desire to co-operate with Him and with all holy beings throughout the universe in the great enterprises of boundless and amazing love, they will feel vividly that every dollar taken by them lessens the power of the Board to extend the work in foreign lands and in the newest parts of our own country. The young people of the Forward Movement could not find a more fruitful field for revival missionary services than the poor missions that have been long established and are not dreaming of self-support. If returned missionaries and evangelists could go there with maps and magic lanterns, gives lectures and dis-

tribute literature showing the condition of the heathen world, the result would be seen, not so much in increased missionary income as in lessened demands for aid and in the development of sturdy Christian character that would lead to self-support.

The Men on the Frontier Who Need Our Help.

There is a large class in New Ontario, outside the range of our regular mission work, for whom the Church has made, as yet, no organized effort. I mean the men on the frontier; miners who are out of the range of our regular missions, the men engaged on railway and in other construction work, and especially the men in the logging camps. There are points of resemblance common to all these men, but the most picturesque figure among them, probably the most picturesque figure in Canadian society to-day, is the lumber-jack.

Our Forest Wealth and the Lumber-Jack.

We owe much to these men: Professor Fernow, Director of the New York State College of Forestry, in a lecture given at Queen's University in 1903, made the following statement: "If to the value of the total output of all veins of gold, silver copper, lead, zinc, iron and coal, were added the value derived from the petroleum wells and stone quarries, and this sum were increased by the estimated value of all the steam boats, sailing vessels, canal boats, flat boats and barges plying in American waters and owned by citizens of the

United States, it would be less than the value of the annual forest crop by a sum sufficient to purchase at cost of construction all the canals, buy at par all the stock of the telegraph companies, pay their bonded debts and construct and equip all the telephone lines in the United States." The value of the annual forest crop exceeds the gross income of all railway and transportation companies, and is sufficient to pay the indebtedness of all the states—counties, townships, school districts and cities included—excepting New York and Pennsylvania.

While this comparison of wood materials with other industries is made for the United States, a comparison even more striking could be made for Canada. Half the revenue of Ontario and Quebec is derived from their forest wealth, and yet the organized Christianity of this province is making no organized effort to reach the men who are the pioneers in the production of this wealth.

The work of these men means a great deal in the progress of the country. They are the pioneers. After them will come the backwoods farmer who pulls out the stumps and clears the land, after him comes the scientific farmer, and after him will come the towns and the cities. And we are doing nothing for the men who, through hardship, loneliness and a strenuous life, are clearing the way for that higher civilization which will leave the land " smooth in field, fair in garden, full in orchard, trim, sweet and frequent in homestead."

Their work requires great skill and is full of personal danger. A man must be able to ride any kind of a log in water; to propel it by jumping upon it, and by rolling it with his feet; to pry and pole and

"The most picturesque figure in Canadian society to-day is the Lumber-Jack."

drive other logs while he maintains his footing upon his unsteady craft; to ride a log in rapids where the loss of balance means not only a ducking in ice-water, but a blow from some following battering-ram that weighs a ton; to pry at the key-log of a jam, and,

since a log when it begins to fall falls instantly through anything in its way, he must be able with animal swiftness to jump, to dive even, out of danger at the last second. Cool judgment, keen sight, steadiness of nerve, strength, and swift accuracy of movement, are needed by these men more than by the soldier on the battle field. An instant's hesitation or failure of nerve often means accident or death. They match themselves against the forces of nature, and in the gasping tug and heave for supremacy between the man and the wilderness, they face death a dozen times a day. The death and accident rate is as high among these men as it is in the British Army, including times of war.

And yet we are doing nothing for them. When some of our missionaries are able to snatch a little time from the regular work of their missions services are sometimes given to some of the camps in their vicinity. But as a church we have made no organized effort to supply the pressing need. There are thousands of men in Ontario who have never seen the face of a Protestant religious teacher in their camps.

Can we wonder that in the loneliness, the monotony the absence of the refining influences of home, and the restraining influences of religion these men should sometimes break away and conduct themselves like a crew of a man-of-war when it is paid off after a long voyage. The earnings of a whole winter's hard work

often go in two or three weeks' wild riot—in liquor and in lust.

> "We drank and danced the livelong night
> With fights between the dancing."

These lines, from one of their popular songs, indicate the nature of their relaxation and you will observe that fighting is an essential part of it. In their work or their pleasure personal danger is never lacking. They settle their difficulties with nature's weapons without calling in the police. If the difficulty is with a rival camp, they "clean it out," or, as it sometimes happens, are "cleaned out"—if with their own company, they take the office buildings apart and throw the head men into the river. When the Lake Superior Power Company suspended payment hundreds of men were in Sault Ste. Marie without their wages. There were loud grumblings and deep dissatisfaction, but nothing more until the woodsmen came. Then there was prompt action. It was the woodsmen who mobbed the officers, and wrecked the offices, and caused the Riot Act to be read, and the soldiers to be sent in hot haste from Toronto. And while I yield to no man in admiration for the valor of our soldiers, yet they had nothing to do in establishing peace. It was the satisfying assurance that they would receive their pay—not the presence of armed men—that quelled the riot, for your typical shantyman is afraid of nothing human. To quote a description which is

not exaggerated: "His muscles are hardened, his eye is steady and sure, his courage is undaunted, his movements are as quick and accurate as a panther's, and when these men fight, they fight with the lightning tirelessness of wildcats."

Pleasures of the Men.

The pleasures of many of these men are debasing, most debasing; but while the riot is excessive in degree, it is only occasional in recurrence, and does not strain the character beyond the point of recovery. And the work is not degrading—it is corrective. It tends to the development of moral strength and muscular well-being. The woodsman could never be a model for the artist who painted "The Man with the Hoe." The constant element of personal danger in his life of alternate work and riot tends to the development of battle courage, an adventurous spirit and indomitable steadfastness. These qualities form the basis of his character; without such qualities he could not do the work or live the life.

These are the men for whom we have done nothing. We send missionaries to the Indians of the Pacific Coast, whose duty it is to follow the bands when they leave their villages to work in the canneries. This should be done, but while it is our duty to do this, is it right to neglect the 50,000 men in our own province, whose work lies outside the permanent settlements?

A BIG LOAD—20 LOGS, 10,148 FEET

"The value of the annual forest crop exceeds the gross income of all railway and transportation companies."

We talk about the neglected heathen and represent their condition by a section of the map that is painted in deepest black. We have neglected heathen at our own doors—a black, black blot should be painted on the map of Ontario showing within its boundaries 50,000 men.

What We Are Leaving Undone.

We sympathize with the tramps who, while these men are in the northern woods, crowd into the cities and will not work, and we devise measures for their relief. We endow houses of industry; we provide lodgings that are clean, airy, wholesome and cheap, and kind people give to the daily applicants hundreds of tickets during the season. We collect half-worn clothing from charitably disposed persons, and give it for little or nothing. Good literature and reading rooms, bright, warm and attractive, are provided. The best people of our Church give earnest thought and careful preparation to religious services that combine all attractive, inspiring and helpful elements.

All this should be done. But if it is right to lavish money and personal service in order to redeem a nomadic banditti of idleness that has sworn allegiance to whiskey and sloth, is it to our credit to neglect men whose toil creates one-third of the revenue of Ontario, and is making possible the higher civilization that belongs to garden ground and crowded city, and

whose risk of life and limb equals the peril of British soldiers in time of war?

O for men of God called to preach—strong, well-qualified, thoroughly competent men of Christlike character. This is our chief need. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

The following suggestions were made to the General Board of Missions at its last session:

1. That arrangements be made for the employment of the Conference students in special evangelistic services during the summer months.

2. That when necessary the travelling expenses be paid of ministers who spend their holidays in evangelistic services.

3. That arrangements be made for earnest revival missionary services, held by returned missionaries, by college or other mission bands, on the poorer and less promising missions, with the view of leading them to self-support.

4. That as a condition of a grant being made to an organized mission, the Quarterly Board of the Mission shall (*a*) Publish yearly an audited financial statement according to the discipline; (*b*) Adopt the weekly envelope or some approved systematic and continuous method of raising money for ministerial support and be responsible for its efficient working at each appointment; (*c*) Make a thorough canvas of the members and adherents of the church at least twice each year to obtain subscribers to the envelope fund; (*d*) Make an annual return through the District Meetings to the Conference and the General Board of Missions of the lists of contributors and the amounts contributed to the envelope fund.

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